

## NEGRO EMANCIPATION IN THE WEST INDIES.

It is the traditional weakness of theoretical statesmen and political politicians, that the great reforms invented in their cabinets and planned in their libraries for the benefit of the human race, when put into operation only serve to show the worthlessness of the schemes, or their inefficiency in retarding the progress of civilization for another decade. That experience is sought too dearly which, to accomplish some indefinite imaginary good, sacrifices the property and the happiness of thousands and millions of the human race. No more disastrous example of this literary statesmanship, at Hamburg, Philadelphia, and elsewhere, in the history of the world, than in the history of British emancipation in the West India Islands. The London Times of the 6th of January, contains a lengthy and able article upon the practical results of negro emancipation in the West India Colonies of the British Crown, and the conclusions at which it will eventually arrive, after a thorough investigation of all the facts, are that that magnificent scheme of British philanthropy has proved an inglorious failure; that it has been destructive to the interests of the white race; ruinous to the race intended to be benefited; and that it will eventually prove the final and utter destruction of the Islands. In support of its conclusions the Times exhibits a formidable array of solid, irrefragable facts, any one of which is worth all the splendid theories and pathetic eloquence of all the abolitionists of the world.

The history of West India emancipation scarcely need be recapitulated. In the year 1833 the British Parliament abolished slavery in its colonies, appropriated one hundred millions of dollars to compensate the planters, and made a disposition of the vast sugar and grown sugar. The protection of the islands, however, soon after abolished. On the island of Barbados the emancipation effected no injury, for it amounted to nothing; there was no means land there upon which the negro could work, and he was compelled to work like a galley slave or starve. In Jamaica and the important islands of Grenada, Dominica and St. Lucia it worked differently. Here there are thousands of acres of vacant land upon which the negro squats; the abundance of tropical necessities; as labor is not essential with him and not necessary to his support, he will not work; and the consequence is, that vast plantations, capable of producing millions of money annually, have been deserted and are rapidly going back to a state of wilderness and cultivation. The planters are bankrupt; the commerce of the islands is ruined, and the rich and fertile regions wherein man is the only growth that dwindle, are gradually, but surely, relapsing into a state of barbarism and desolation. Here the character of the African race is in a state of natural development. Totally unfettered by nature to govern himself in a rational manner, without spirit, without ambition, and destitute of everything bearing the most distant relation to energy or enterprise, the negro sinks to that degradation which is the lot of all races that have been regarded as his natural position. A little makes him happy, and, as Mr. THORP says, he is so entirely the creature of the present that nothing can make him permanently wretched. The planter can compel him to work, and it is impossible to him to refuse to do so, because the negro laborer ought to be shielded from his wants and beyond the gratification of the present moment he has no desire. What matters it to him if fertile plantations relapse into deserts, and broad fields which "if sowed with a hoe, laugh with a harvest," become the haunts of wild beasts? If he can get a penny for his labor, he will work, or work an hour for a penny's worth of rum and water upon which to get drunk and lay in the shade, the only aspiration of his soul is gratified and he is content. The same characteristics observable in the free negro in this country are in the tropical climate carried to a great length. There his greatest desire is to sell his daughter's virtue for a pittance and get drunk on the proceeds of the transaction. These are rugged truths, but still they are truths, and why conceal them? There is no more incontrovertible truth in history than that the African race is indolent, degraded and dependent, notwithstanding the humbug philanthropists in this and other countries who would have us believe that the world was made for the negro, and that "the sole use of sugar is to sweeten the negro's existence."

The effect of this state of things is plain. The West India planters were compelled to seek laborers elsewhere, or perish. They have attempted to import Coolies and Chinamen, to work their plantations as apprentices. These Coolies bind themselves to work for five years at stipulated wages, and at that time they have free passages home. Against this scheme the British Anti-Slavery Society and Abolitionists throughout the world set up a howl of horror. The grounds for their opposition to this system may be briefly said: First, because it doing a great wrong to allow the Coolie to earn a living in that manner, as philanthropy thinks of doing the Coolie a service who starves in his own country on two pence a day, by preventing him from earning two shillings a day in a different country; and second, because the negro laborer ought to be protected from the competition of the Coolie laborer. The negro thinks emancipation from slavery means emancipation from work, and in this philanthropy proposes to sustain him. As the negro's point of refusal, the planter, and as philanthropy thinks it wrong to import those who will work, all the alternative is to have no work done at all. Here the case rests. The ultimate abandonment of the Islands by the whites, under these circumstances, is inevitable, and the subsequent ruin of the islands is a question of time only. The latter have a natural tendency to relapse into warring tribes of heathens whenever left to themselves, and become, as in Africa, mere instruments of mutual destruction. Thus one of the most magnificent schemes of modern history, a word which has become understood as expressing the essence of public utility and laudability—will find a bloody culmination. There are those in this country who could study the history of this emancipation with profit; but it is a lesson which is like lost opportunity—lost forever.

The Senate on yesterday evening disposed of Mr. HARRISON's military invasion bill by an indefinite postponement. The majority have too great a sympathy with JOHN BROWN's raid—see too deeply committed to the irrepressible conflict—to permit a measure like that of Mr. HARRISON to become a law. The majority of the Senate have thus shown that their courtesies to the legislatures of Kentucky and Tennessee, were sheer hypocrisy and nothing else. That all their professions of friendship on that occasion, they think the negro laborer ought to be shielded from his wants and beyond the gratification of the present moment he has no desire.

It is not worth while to hear what your servants say when they are angry; what your children say when they have clamored the children say whom you have rejected; what your neighbors say when you have rejected; what your neighbors say when you have rejected; what your neighbors say when you have rejected.

A HIGH RENE. A hole in the crown of your hat.

## UNITED STATES MAIL.

Post Office Department, Washington, December 10, 1859.

PROPOSALS will be received at the Post Office of this Department until 8 p. m. of Saturday, March 31, 1860, for conveying the mails of the United States, from New York, to the State of Ohio, on the routes and by the schedules of departures and arrivals herein specified.

Decisions announced: 1. April 24, 1860.

(Bidders will examine carefully the forms, and instructions, and the regulations of the Department.)

9059 From Canton, by Middle Branch, Calo, Hartsville, New Baltimore, Deerfield, Fredrick, Hannu's Mill, Milton, Duck Creek, North Jackson, and Eden, to Warren, 66 miles and back, once a week.

Leave Canton on Thursday at 7 a. m.

Arrive at Warren next day at 4 p. m.

Leave Warren Tuesday at 7 a. m.

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Arrive at Warren next day at 4 p. m.

Leave Warren Tuesday at 7 a. m.

Leave Riblet Wednesday and Saturday at 12 m.

Leave Mansfield Wednesday and Saturday at 4 p. m.

9081 From Riblet, by Black Hawk, St. Clair, Clark, son, and Elkton, to New Lisbon, 27 miles and back, once a week.

Leave Riblet Friday at 5 p. m.

Arrive at New Lisbon by 5 p. m.

Leave New Lisbon Saturday at 8 a. m.

Arrive at Riblet by 5 p. m.

9082 From New Lisbon, by Gaver's and Dungan, to Summitville, 14 miles and back, twice a week.

Leave New Lisbon Tuesday and Saturday at 12 m.

Arrive at Summitville by 12 m.

Leave Summitville Tuesday and Saturday at 4 p. m.

Arrive at New Lisbon by 6 p. m.

9083 From Riblet, by New Springfield, North Lima, and East Lewiston, to Columbiana, 30 miles and back, twice a week.

Leave Riblet Tuesday and Friday at 7 a. m.

Arrive at Columbiana by 12 m.

Leave Columbiana Tuesday and Friday at 4 p. m.

Arrive at Riblet by 6 p. m.

9084 From Riblet, by New Springfield, North Lima, and East Lewiston, to Columbiana, 30 miles and back, twice a week.

Leave Riblet Monday, Wednesday, and Friday at 7 a. m.

Arrive at Columbiana by 12 m.

Leave Columbiana Tuesday, Thursday, and Saturday at 4 p. m.

Arrive at Riblet by 6 p. m.

9085 From Riblet, by New Springfield, North Lima, and East Lewiston, to Columbiana, 30 miles and back, twice a week.

Leave Riblet Tuesday, Thursday, and Saturday at 8 a. m.

Arrive at Columbiana by 12 m.

Leave Columbiana Tuesday, Thursday, and Saturday at 4 p. m.

Arrive at Riblet by 6 p. m.

9086 From Riblet, by New Springfield, North Lima, and East Lewiston, to Columbiana, 30 miles and back, twice a week.

Leave Riblet Tuesday, Thursday, and Saturday at 10 a. m.

Arrive at Columbiana by 12 m.

Leave Columbiana Tuesday, Thursday, and Saturday at 4 p. m.

Arrive at Riblet by 6 p. m.

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